

# FEAREFUL NEWES.

OF

Thunder and Lightning, with the  
*terrible effects thereof, which Almighty*  
God sent on a place called *Olvestone*, in the  
county of Gloucester the 28. of  
*November last.*

Having prefixt before it, a short discourse, concern-  
ing two other admirable accidents that  
soone after ensued,

*Truely related by P. S.*

And dedicated vnto the Kings most excellent  
*Maiestie.*



AT LONDON

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To the most puissant, potent, and  
*Maiestious, my dread Soueraigne*

*James* by the grace of God, of great *Britaine, France,*  
*and Ireland King* defender of the *Faith: the Great-*  
Commaunder of the West, and North-west parts of the

*World; Grace, and peace from God our Father, and*

*from our Lord Iesus Christ, vnto all happinesse: in*

*this life, godlinesse, and righteousness,*

*and in the life to come, im-*

*mortality and*

*glorie.*



Oft puissant King, my dread and  
deare Soueraigne, in most humble and  
submisse manner, I your highnesse  
most duetifull, and loyall Subiect, do  
herein present vnto your excellent  
Maiesty, the true report of a most  
fearefull accident, which Almighty  
God the King of kings, and Lord of

Lords, sent among vs, your Highnesse poore subiects at  
*Oluestone* in the county of *Glocester*, on Thursday, beeing  
the 28. of Nouember last: whereof I (your Maiesties said  
subiect) was both an eare, and an eye witnesse. The power-  
full and admirable workes of God are for none more fit,  
and profitable, then for the Kings of the earth, whom the  
God of heauen, hath substituted next vnder himselve, to  
order and rule the seuerall societies of men, in promoting  
piety, and preseruing iustice: forasmuch as next vnto the  
word, and the appendances thereof, (the most effectuell  
meanes) nothing doth, or can more effectually frame, or  
hauiug framed, can more constantly continue them in the  
manage, and performance of all kingly duties, then the  
serious and often meditation of Gods wonderful workes,  
in the whole frame of the world, & the seuerall parts, and

portions

## The Epistle.

portions of it. For as hystories, which are the remembrances of time, and successes in time, are for all men meete, and commodious, but especially for Kings, Potentates, and great personages, their volumes beeing therefore well denominated, and called theirs; *Principum bonorum, et heroum libri*, good Kings, and great councellers bookes: so the large volume of Gods workes are open, and set before all, but for none so fit, and profitable, as for their Maiesties, that represent vnto vs the maiestie and power of almighty God. That as the beames of Gods glory shine in them, more then in others, so they before, and more then others should admire, and reuerence the beames of his glory, and greatnes in heauen, and earth, that hath made them so glorious and great on earth. And if the knowledge of all the great, and admirable workes of God, be so necessary for all Kings, then the seuerall euent and successes that wonderfully, and extraordinarily fall out, & come to passe in their seuerall territories, and kingdomes, are in no sorte to be neglected, but so much the more to be remembred, and reuerenced, as God hath therein come more neerer vnto the, then vnto others kings, & hath as it were spoken first, and more particularly vnto them, that thereof they might make first & most especially vnto themselues, a heauenly and christianly vse: humbly, and heartily to commit, and commend themselues, and their estates, to his ouerlwaying and all ruling prouidence; *That beareth rule ouer the king-*

- Dan. 4. 29.** *domes of men and giueth it to whomsoener he will.* And being thus deuoted personally, they may with all deuotion, and care, (according to the trust committed vnto them) order and direct, all their subiects in the feare of the Lord; *Who*
- Dan. 4. 32.** *according to his will worketh in the armie of heauen, and the inhabitants of the earth, and none can stay his hand, nor say vnto him what doest thou?* Whereby both King, and Subiect may know, and serue him, *in whose hand is*
- Dan. 5. 23.** *their breath, and all their wayes.*

Wherein forasmuch (my deere Soueraigne, I speake it  
withall



## The Epistle.

withall reuerence of your excellent Maiesty) as the best Kings haue, and do sometimes shew themselves forgetfull, it were to be wisht, the like of that old honourable office, *Of a Kings remembrancer*, were reuened, and restored, not so much to minde them of mens actions; and exploites, that haue worthily or valiantly behaued, or carried themselves in peace or in warre, that so they might receiue deserued honour, and recompence: as often, and againe to put them in minde of Gods great, and wonderfull workes, that his Maiestie might haue his due praise, and glory neuer sufficiently to be remembered.

ὅς ἐστι τὸν  
ἀναμνησ-  
τω. Georg.  
Codinus de  
officiali, pa-  
latii. Con.  
vulgo Cu-  
ciopal:

But sith there is no such particular office, which was *Functio optime instituta, male exercita, pessime abolita*, well ordained, ill ordered, and most wretchedly abolished; and that kings are left to be remembrancers vnto themselves, as of many other things, so of the wonderfull workes of GOD, abroad or at home, and that it doeth so highly concerne your highnesse, to make a good vse, of what hath so extraordinarily succeeded, within your Maiesties owne kingdome, which is not possible without direct notice. I haue therefore thought it very dutifull, in the dutifullest manner, to make knowne to your Highnesse, and vnder your Highnesse, gracious approbation, to all your Maiesties subiects what, hath so wonderfully, and admirably falne out, the time and place forementioned.

F. Iunij  
not: in Cu-  
ropalatem.  
pag. 313.

Prefixing a remembrance, but in brieft, of two other memorable, and most famous spectacles which within the space of forty dayes, haue likewise beene, to the admiration of the whole land. I wish also with the like commemoration, and praise of the Almighty power, and neuer fayling goodnesse of our most gracious, and mercifull God: Who for Christ his sake protect, and preserue your Highnesse, the Queenes Maiesty, the yong Prince, and all your Highnesse royall offspring, and issue,

A 3

all

**I the Epistle.**

**all your Maiesties kingdomes, dominions, and faithfull  
subiects, from the entrage of Satan, and all his limmes, spe-  
cially from the bloody attempts of all Antichrists brood:  
most particularly from the desperate villanies of all  
shorelings shauelings, and Iesuites, this ages (as  
they are, truely called) King-killers: long  
to raigne ouer vs, to the glory of Al-  
mightie God, and the ioy, and  
comfort of all faithfull  
and true hearted  
Subiects.**

**\*\***

**Your Highnesse most  
humble, and most loyall  
subiect P. S.**



## FEAREFUL NEWES.



These things there are, which in this Ile, within the space of 40. daies have very extraordinarily, and wonderfully succeeded, that deserve likewise more then ordinary remembrance. Of the first, withal others that had an use of their eye sight, I was for many nights together an eye-witnesse, but not without great wonderment. Of the second, I was onely an ear-witnesse, and that with great thankfulness. Of the last, I was both an eare, & an eye-witnesse with great astonishment, seeing, and hearing the terrible lightning, and thunder, and an admirable effect of them both.

The two first, I will not handle so amply, because many others according to their places, and gifts, did with more deepe contemplation waigh the accidents themselves, and with consideration can more effectually remember, and deliver them to the glory of God, and the praise of his great power, and mercy.

Of the latter I shall (God willing) be more large, my place, and profession requiring thereof in this kinde a more ample testimony, then of any others present, from the beginning of the accident, and action, to the end thereof.

The first therefore worthy of admiration, and so of commemoration, was the streaming, flaming, & burning of the heavens for many nights together, both before, at, and after the time that that horrible, inhumane, and more then butcherly treason, (the like whereof was never heard of among infidels) should have been executed, to the exting-

life

## Fearefull newes.

guishing of the light, and taking away of the life of the whole state. The heauens as it were taking a bloudy, and fiery impression, and blushing as it were at those most bloudy attemptes of cursed Cattifes, and of those furious flames which they most treacherously, were kindling, to the vtter ruinating of their deare country and common wealth. Which great worke of God, although all did, or might behold, and see with wonderment, yet who could or did know the ende thereof, untill in the ende the Lord himselfe made it knowne, and open to the view of all men: And now hauing opened it to all who is so blind, (as \* he saith, on the tokens that proceeded the taking, and ouerture of Ierusalem) neither hauing eyes, nor soule, as not to see, that God hath a singular care of mankind, and doth euer where foreshew betime, what is most expedient for them: especially what care the Lord hath of kings, and kingdomes, and of their regalty, and royaltie: That the heauens doe euen take notice, openly foreshewe, and publicly bewray, the horrible treacheries, and conspiracies that shalbe in earth, and as it were vnder the earth in secret, desperately complotted, and contriued for the overthrow, and ruine of their high estate, and soueraignety, whereon dependeth, as the life of the body on the head, the wealth, and happynesse of the whole common wealth.

That he that seateth, and vnseateth kings at his pleasure, should so watch over their persons, and places, and watch them, that shall seeke by most vndutifull, indignities to wrong their persons, and places, that where the earth cannot, the heauens shall hold out a light, and euen bring to light, those cursed complots, that are in obscurity most deuillishly huddled by, against the Crowne and dignity of the Lords annointed.

As it admirable in the eyes of al men almighty God should so wonderfully tender & good of humane societies, especially of their heads, and gouernours, that the heauens, ouerspreading

\* F. Iosephus  
in lib. de  
Iudeo. bel.  
7. cap. 12.



## Fearefull newes.

speeding the earth, should returne such a reflection of the actions done therein, as not to suffer vnreuealed, but publicly by flaming lights therein, to giue a light, to the search, and finding out of that, to their singular benefit, whereof otherwise to their Imminent danger, they are vtterly ignorant, is this (I say) admirable in the eyes of all, & ought not euery one, and shall not all, both King and Subject, Prince, and people, head, and heart, make a holy, and happy vse of almighty Gods this so wonderfull, and unspeakeable goodnesse: God forbid else. The vse therefore being manifest, I will heare vnto it to a double head: generall, particular. The generall doeth generally call vpon all men, that with almighty God hath such a care of all, head, and body, crowne, and soote, that hee hath, and doth not onely enrich vs with infinit good things, prosperity, plenty, peace, (and what not) all which we are altogether vtterly vnworthy of: but hath, and doeth also daily present, and foreseale so many deserued evils, reuerting them vpon their heads, that are the instruments of ill: all of vs therefore should from the highest to the lowest, from his sacred Majesty, that sitteth on the Throne, to the drauer of water, and helper of wood knots, and acknowledge with feare, and reuerence, the almighty presence, and providence of our good God, and alwaies to laud, and praise him for his goodnesse.

And for that we are all forgetfull, and dull by nature, each one according to his place, and calling: to prouoke, and stirre vp on another, with that of the prophet, not for fashis, but with affection. O come and let vs sing vnto the Lord, let vs heartily reioyce in the strength of our saluation. As this is the generall vse, so the particular is double, according to the double estate of men, for each King hath his vse, and euery Subject his vse.

All Kings who acknowledge with reuerence, for their soueraigne the King of Kings, haue their vse of singular comfort, and courage euer to behaue themselves Kingly; not to congratulate this Estate, for that person at any time,

## Fearefull newes.

Iob. 5. 23.

time, by honouring policie, and bloyng piety, considering the great founder, and when it pleaseth him confounder of all Estates, and persons, both cuer shadowes, and shelter their thrones, and kingdomes: that so long as they serue him, and sozward his commands, there is no powet there is no policy in earth, or in hell, that shall harme their spaciellies one hays: for all the powers of the heauens, and of the earth, are combined, and confederated together, for the maintainance, and byholding of theyr thrones. But if any shal so far forget their allegiance to the highest, as to set themselves against his high commanders on earth, he himselfe from heauen will fight against them, and cause all the rest of his creatures to crye out vpon them, and to hale them on to due, and most deserved execution.

As this is a kingly comfort and encouragement, to kings in their godly gouernment: so the second vse is loyall, and speereth the subiects in their faithfull obedience, to teach, and continue them in loyaltie, and fidelitie. As the King seated by the king of kings in his throne, hath the Lord himselfe thought him fit visibly to represent vnto thee, his inuisible maiestie, and wilt not thou in the Lord yelde vnto him feare, and reuerence: or darest thou see, and imagine of the earth, whatsoener thou art, list by I say, not a sword in thy hand, but a thought in thy heart against his sacred power, and gouernment: When the Lord himselfe saith, This man, and his posterity shall raigne ouer thee, and the land of thy subiection, and shal rule this Empire, this Ile, these, and these people and nations, art thou sound, or wilt thou onely be appeacht for a traytor? not onely against the Crowne, and dignitie, of thy earthly king, who hath power of this thy life, but against thy heauenly Soueraigne; who hath power (after thy head is taken from thy shoulders, thy body bowelled, and quartered, and the parts of thy body imparted herce and there, as an horrible, and odious spectacle of thy disloyaltie) to cast thee, bodye and

## Fearfull newes.

and soule into hell? Cannot thy hono<sup>r</sup> containe thee, within the bounds of fidelity? will not the lone, and credit of thy country, and kindred, the woefull outcries of thy sweet children, the pitifull lamentations of thy deere wife, if thou haue these; or otherwise the feare of imprisonment, the Rack, the Halter, and so at last the terrors of death it selfe, terrifie thee from treacherie: yet haue a regard to thy soule, let not light by that which is the price of the pretious blood of the sonne of God. This thou hazardest, this without doubt thou wilt cast away, and cast thy selfe headlong into hell, if wilfully and treasonably thou let thy selfe against him, whom the Lord hath set ouer thee, and the kingdom wherein thou art a subject.

Subject thy selfe therefore vnder the mighty hand of God, and of him whom that hand hath placed on the throne of the kingdom.

Consider with mee (saith he) who euer persist being an Innocent: and consider with me (say I) who euer prospered being a traytor: Since the beastly Bull of Pope Impius Quintus; were there euer heard of so many, and so bloody treasons against the sacred persons of two christian Princes, as against that most famous & p<sup>er</sup>cellent Queene, that dead is, and his most excellent maiestie now liuing, & long may he liue, to the comfort of all true-hearted subjects, & to the confusion of all hollow-hearted Traytors. Amen. Amen.

In this succession of times, and treasons, we see by the admirable prouidence of our good God, what hath succeeded.

And vntesse the enemies themselves, had their consciences seard with an hot iron and were bitterly giuen ouer to a reprobate sense, they must needs know and confesse, that hitherto they haue, and if they yet persist, still will as Giants fight against God.

Who to the praise of his glorie, and their everlasting shame, hath euer, (and I hope euer will) unbotwelled, and ript



## Fearefull newes.

that by all their treasons and Traitors. But what shall I speake of Traitors, or to traitors, who will neuer make vse hereof, til the ladder, and halter by lamentable experience teache them; to the turne whereof I leaue them, and turne to you that are true, and faithfull Subjects in deed, exhorting, and charging you in the name of God, by all meanes in these Traitorous times, to strengthen, and encourage your selues in your faithfull subiection.

Ecc. 10. 20

Remember the counsell of God by wise King Salomon, commanding all Subjects, not to intertaine a tillopall thought against their King in their hearts, nor to speake ill in their priuy Chambers, for the soules of the heauen shall cary the voice, and the birds of the aire shall betray it.

Rom. 13.  
1. 2. 3. &c.

And if we may not admit a tillopall thought into our hearts, against a bad, and a wicked King, how much lesse may we doe it, against such a King (as it hath pleased God to giue vs) (immortall thanks be giuen his Majesty for it) as is a patron, and patterne of goodnesse, and vertue to the hole land. Giue (saith our Saviour Christ) to God that which is Gods, to Caesar that which is Caesars. If we will yeld to God his, we must yeld obedience to his word, inloping vs to leaue him, and to honour the King. If we will giue Caesar his, what is more due to the King then loyalty, and subiection? This beeing hearty, and inward, will questionlesse draw other duties willingly with it. Who thus begetteth and continueth in fidelity, and dutifullnesse, especially in conscience of Gods command, the blessing of God shall go with him and his: contrariwise he that doth not, the curse, and vengeance of God will finde him out, and follow him at the heeles, and rather then he, & his desperate designes shall lie vnreuealed, the heauens, the soules of the heauen, one, or other of the creatures of God, shall giue a light to the opening of it, to his eternal shame, and confusion.

And hitherto of the first admirable action, and accident:  
the



## Fearefull newes.

the second (wherof I now come to discourse) was the most horrible, bloody, and barbarous treason, that euer was heard of, which the fozz-remembred fiery, and bloudie streames did accompany, which by the singular providence of God was detected, defeated, and diuverted to the better subuersion, & confusion of the wretched Traitors themselves. It abhorreth mee to vse more words of it, & yet what words are able to expresse the horror of it? I will onely content my selfe, to make some good vse of this their damnable ill.

The first respecteth the hellish Traitors, and hel-hounds themselves with all their complices: the second, all against whom that desperate, and diuellish proscription was made. For the wicked complotters themselves, and their wretched complices, I meane all Papists, their former traitorous attempts, with this more then brutish, surpassing all others their bloody, and cruell enterprises: notably becometh the fruit of their Popish religion, and doeth notoriously proclaim vnto vs, what we are to expect at their Traiterous hands, so long as they abide, and breathe among vs. Who so with attention readeth the histories euen diuine, or profane, he shall see, that as Godly piety hath alwaies accompanied true piety, so idolatry, and cruelty haue commonly gone together. And if euer any idolaters were famous, or rather infamous for truculency, and inhumanity, then without doubt the men-eating Papists. I need not instant herein, that one booke of the Acts and Monuments hath eased me of this labour, and doth euerie where force them for it. Neither is it any maruaille they so malice the booke, and the man for his booke, that they cease not to inueigh against his dead bones which if they were within their reach, as P. Phagius, and Bucers were, should not smell of the smoke, but smoke in the fire. Then which what can be imagined more cruell? what greater inhumanity can be deuised?

## Fearefull newes.

*Corpora magnanimo satis est prostrasse leoni,  
Pugna suum finem, cum iacit hostis habet.*

*At lupus, et turpes instant morientibus urfi,  
Et quaecumq; minor nobi. itate fera est.*

The Lion stout doth rest,  
when he hath feld to ground

His foe, when he lyeth flat;  
an end of fight is found.

The Woulfe and filthy Beares,  
doe rend the dying beast;

As each is cruell more;  
that is in courage least.

They are worse then the Lion, Wolfe, or Beare, of  
which, the worst preyeth only on the dead flesh; but these  
after the flesh is rotten, cease not to prey on the dead  
bones. What marvaile, sith they pray to dead bones  
and stones, and what not: Idolatry, and cruelty may  
not; they cannot be at any time parted or divorced.

As their cruelty is first noted, and then noted, because it  
is otherwise notorious in all thins eyes, if neuer before, yet  
now by their last more then heathenish, & brutish cruelty,  
so secondly let vs see; what we are to expect from their com-  
plices, so long as they continue among vs.

It is obserued as a singular point of wisdom, to fore-  
see what will fall out, the foole truly looking forth right,  
and to that which is before his feet, not comparing times  
past, with the present; and both these, with that which  
is to come; thereby to provide for his owne good, and  
preuent his owne harme, which if we will do with wisdom,  
and circumspection, in this case of Iesus Christe most  
protest, and our heauy enemies the Papists; we may easi-  
ly coniecture what their future, and after behauiour will  
be; by their former, and present, cruell, and Canballike car-  
riage.

## Fearefull newes!

If a Beare robb of her whelpes, or a hungry wolfe, will not prey on the silly Lambe she meeteth in her way, then may we trust the Popish crew, and suffer them to continue, and range by and do woe among vs.

The Beare wolfe of Rome, hath had heretofore, and now for their treasons is like to haue such a losse of her whelpes; whether she, and hers yet liuing, will not seeke reuenge, I will not make question, least I should seeme to doubt, whether a Wolfe, be a Wolfe, and Rome the same to day, that it was yester day: for certainly so long as she pierceth on seauen hills, she will either ouercome the Kings of the earth, or seeke to plucke their Crownes from their heads,

Reuel. 17. 9

And what she doth, she will teach all her broode, and chickens to doe, untill the Kings of the earth, according to Gods fore counsell, and iustice, and according to his command in that behalfe, loyne together, and execute the wrath of God vpon her, and her adherents. Which if almighty God command them to doe in the head, I desire to know what they ought to do in the members? Every profest idolater, by the lawe of God is to dye, but the Papists are profest Idolaters: the assumption, or mirr, proposition will be doubted of; I will not therefore conclude, till I haue strengthened, and confirmed it, knitting it by after this sort.

Reuel. 17.  
16. 17. 18.  
Reuel. 18. 5  
Reuel. 18. 6  
eDur. 13. 1

If Papists be the grossest idolaters that euer were, then idolaters, but the former is as true, as the seuen hill city, is the seat of Antichrist, ergo the latter, as she shall certainly be burnt with fire, for strong is the Lord God that will do it. The antecedent will not bee granted mee: for the consequent; S. Iohn warranteth mee: I therefore fortifie it thus. All they that worship so base a thing as a peece of bread for the maker of heauen, and earth, idle pictures, rusty nailes, rotten timber, and olde ragges, are the grossest Idolaters that euer were; but the Papists doe all these, therefore they are the grossest

• Idolaters



## Fearefull newes.

Idolaters that euer were. And now I conclude, Papists ought by the law of God to die. But me seemeth I see some man steppe forth, now I haue concluded pleading for Idolatry, and Papistry, denying my proposition the groundsell of all: and yet methinketh it cannot stand faster then on the eternall, and inalterable word of God. But sayth he, it is one of Moysees iudicialls. Is it indeed Moysees, and not Almighty Gods? He replyeth therefore, yea, and those Iudicialls were temporary, and for the state of the Iewes, and taken away by the appearing of Christ. To this reuolnder, I adioyne, that Christ sayth no such thing, but that he came, not to take away the law, but to fulfil the law. He came to destroy, and take away the works of darkenes, not to make a way for the workes of darkenes: which he must needs doe, if he should either take the sword out of the Magistrates hands, or giue it in his hand, there to suffer it rust in the sheath, and not draw it forth against offenders. And I pray you in good part, against whō should he vse it, if not against Idolaters, the greatest & notoriest Traytors against God, and his glory, that the earth yeeldeth?

Shall Kings draw the sword which the Lord hath put in their hands, and that most iustly, for the cutting off, of them that complot treasons against their owne persons, and shall they be lesse zealous in the Lords cause, then in their owne? But what speake I of the Lords cause onely, when in this case of the Papists, there is a double treason, first against God by their idolatry, next against the King by their disloyalty. This latter I affirme, & confirme it thus. Whosoener holdeth the Popes supremacye, is a Traytor to the King, but all Papists hold the Popes supremacye: My assumption will heere againe be batted at, I will therefore bar it thus. If euery Christian haue his name for that in trueneth he acknowledgeth Christ his head, then euery Papist, Papist hath his name from Papa the Pope, for that he acknowledgeth him his head, but the former is true therefore the latter. So that if once I heare him say he is a Papist



## Fearefull newes.

Papist, I can truly say by and by he is a traytor. But we will haue a shift for this, he is no Papist, if there be such danger in the notation of the name, but a Catholick, I promise you it is now well amended, as one washing off the filth of his face with inke.

From whence I pray you cometh this name: what soundeth it? After this sort, whosoener holdeth the Popes Supremacie, is a traitor, euery Catholick holdeth the Popes Supremacie: my assumption neede here no more words, for this very name selleth me, that he holdeth the vniuersality of the church of Rome, and so the vniuersall authoritie of the Pope of Rome. And this will alwayes be the keeping of the dirige, a Papist, a catholick, a traytor, a traytor. But it may be our language is harsh, and barren, giuing gracelesse names to gracious men: will the smooth Latin, lend vs a couple of names in steed of them, to steed these men, so; I would faine rid my selfe of them? What say you to Pontificius, and Papicola, will either of these better Papist, or catholick? Surely no; neuer a barrell better hearing: for when all cometh to all, either hee must forget his Papistry, or hee can neuer forgoe his treachery. Notwithstanding al this, if he wil continue a Papist, and so his treason, and so his double treason, first against god, next against the King, what remaineth but the reward of a traitor. Yea but we cōdemne papistry of cruelty, and what were this to execute all Papists: first therefore we must know a difference betweene one that is foolishly Popish, and that smacketh of the corrupt ozegs of Rome, and an other, that hath drunken of the wine of her fornications, pēuilly popish, & a peruerse papist, a young Cabbe, and an old Fox, one that is creeping out of the shell, and another that is sledge, so; when I speake of a Papist, which instantly ecchoeth a traytor, & by and by calleth so; a halfer, I meane such a one as is a true Papist, a Catholick, Pōtificius, Papicola, that hath the grounds, & is grounded in the fundamentall points of his rebellion, I should say his religion

## Fearefull newes.

religion, for as sure as the Lord liueth, if he be a resolute papist, he is an absolute traytor to God and his King: & it was neuer heard of, that to execute him should fauour any way of extremity, and cruelty, but of most iust severity. Nay rather to spare such a one, as a rotten member, to the utter hazard of the hole body, may be well accounted in humanity & more then desperate folly. God almighty, in whose hand are the hearts of al men to turne them whether it pleaseth him, so in wisdome direct his vicegerents here, in, that they may in their seuerall kingdoms, do that which may most serue for his glory, and the good of their seuerall estates. Hitherto of the traitors, that did complot the former horrible treason, and their complices: now for the ble we are to make, against whom, and whose good, it was most deuillishly complotted, and desperately contriued.

Which is likewise double, the first, respecting Gods iustice, the second, his mercy. Concerning his Iustice, let vs know, and remember with profit, that hee by the hand of these vniust wretches, shaking his rod vnto vs, did thereby shew what we for our many sinnes had iustly deserued: Euen all of vs to feelee, and see an vtter demolition, and desolation of our state, and common wealth.

For although these more then wicked traitors, had no iust cause, nor occasion to draw them on, but most desperately by the instigation of the deuill, and their deuillish madnes, were carried on headlong to attempt, and enterpryse so horrible a treason, the like whereof no history both affoord, as at an instant to kill the King, the Queene, the Prince, and all the flower of the Church, and common wealth, & that after a most hellish and fearfull manner, by blowing them vp in the aire, & so to leaue the commonwealth as a forsaken widow, prostituting her to be deflowred, defaced, and desolated by the bloody hands of bastard children at home, and the satious inuasions of forein tyrants, and so to make her a terror to herself, & a terrible spectacle of extreme misery, & calamity to the whole world: howsoeuer I say, they had no cause to do or attempt this, yet we may acknowledg, & confesse that by the iust iudgment of God, all this, and more (if more might bee) might haue come vp-

## Fearefull newes

on vs, and overtaken vs. But almighty God even in the midst of his iudgement, remembering mercy, did only shake the rod at vs, and then cast it into the fire. That so long as we live, and our posterity after vs, in that common wealth, which by the iustice of God wee had almost lost, but by his mercy yet possesse, & enjoy, and I hope that to the ende of the world, maugre the malice of the devill, we may learne to feare Gods Justice, to loue his mercy, and so for his iustice, and mercy, to feare, and loue him, and to praise him with the prophet in that excellent song. If the Lord had not bene on our side ( may wee now say ) If the Lord had not bin on our side, when men rose up against vs, and so forth to the end of that psalme. Who so maketh not these profitable bles, of this wonderfull deliuerance of the lord, but runneth on in sin without remorse, let him remember what Christ said to the man deliuered from his malady, go and sinne no more, least a worse thing happen vnto thee. And here an end of the two first wonderfull accidents, I meane an end of my discourse thereof: but I hope the inhabitants of this land will neuer cease, with thankfullnes to God, to remember his iustice, and mercy therein neuer sufficiently to be praised.

O Eternal God, creatoz of heauen, and earth, & in Iesus Christ my most mercifull father, I thy vnworthy seruante returne vnto thy diuine maiesty most humble and hearty thanks, as for all other thy vspeakable mercies, so especially for the great and wonderful deliuerance of my selfe, and many other of thy pooze and sinfull creaturrs, from the rage, and force of the horrible thunder and lightning, which of late thou didst send amongst vs. The true report whereof, sith I am herein to deliuer to thy seruant King James, whom thou by thy almighty prouidence hast made thy viceroyent in this mighty empire, and so vnto thy people his subjects: so sanctify good Lord my memory, and meditation, and therewithall my report and relation, that the truth herein beeing effectually deliuered, it may rebound to thy glory of thy great name, the profit of thy beloued childzen, & the terror of thy profess enemies. Amen



## Fearefull newes.

Now I come to the thirde wonderfull, and terrible accident, whereof I was both an eare, and an eye-witnesse.

First I will according to the truth, deliuer the report thereof, and next make such profitable vses, as so great, and wonderfull a worke both require. First therefore where a report is to be made of an action done, the time, and place are of no small moment, for the euidence of the matter. The time therefore was on Thursday being the 28. of November last, about a moneth after the foresaid fearfull flaming of the heauens, and most horrible treason plotted & detected. The place was at Ouelstone in the countie of Gloucester, situated some eight miles from the famous citie of Bristol, and two miles from Aust, which is well knowne, in regard of the often transportation, and passage there ouer the River of Seuerne.

This for the time and place, when, and where this wonderfull worke of God, was by his al mighty hand wrought, and done: now for the action, and worke it selfe. The morning of the foresaid day being lowering, and sad, did yet a little after eight, begin to smile, and looke somewhat cheerefull toward the east: which was indeed but a smile, and for a very smal time, for euen anone before nine of the clock, the west as it were enuying the easts meriment, sendeth me vp with a strong winde, a most darke mantle, which ouerspred the whole heauens, as if the sunne had vpon some sudden feare, sodenly retired, and againe hid it selfe vnder our horizon, giuing place to the darke night, to wrap vp all thinges in her black mourning gowne. So darke and blacke was it, that but for the note of the time, it was hard to iudge whether it were day, or night: yet after halfe an houre, or there about, this black maske was againe taken off, and the heauens begin to smooth vp, and cleere their countenance, the sunne sending forth from the south, his goulden rayes for an houre and halfe: which the north disdayning with a most scornfull lower, thinking it selfe wronged, as the west did before, and terribly menacing the south (not withstanding



## Fearefull newes.

ding the winde stood betwene them to stay the quarrel) with a most terrible and ongly vilage. Neither was it satisfied with threating lookes, but her fearefull forces come on a maine, admitting yet betwēn, them & the sun, a short parle, made knowne by a goodly, and beautifull rainbow. The sight whereof did not a little comfort mee, notwithstanding y<sup>e</sup> frowning face of the heauens, did other wise pretend some fearefull euent: for beholding the worlds Sacrament, I remembred not onely that couenant of God, which it doth seale vnto, but his other conenant made with vs in Christ, whereby hee hath bound himselfe, and that with an oath, to be our God, and wee (euen as many of vs as by faith apprehend the force and fruit of it) to be his people. And that therefore though east, and west, north and south, heauen, and earth, should bee tumbled, and tumbled together, yet the anchor of our hope, and happynesse, being cast within the beale, and founded on Christ the unmovable rock, could not faile, nor deceiue, nor be deceiued.

With this or the like meditation, I pass from vnder the Canopy of the open heauens, vnder the roose of the house.

Where after a very little while, being set at dinner, the terrible darknesse, that was in the North, so gathered on the south, that it became very darke, considering the time of the day, and the cleere light that was but a little before. But the thicke cloudes had indeed their burden, whereof they halted to be ealed, for down falleth with a boisterous winde a very plentifull haile, which with the abundance (for it was better then halfe a foot thicke on the ground, every where after the tempest, which lasted a quarter of an houre or there about) and the winde made a very terrible rattle, which was accompanied with fearefull flashes of lightning, and some three, or fouer claps of more then ordinary thunder.

Whereof I tooke occasion of talke, to the gentle woman of the house, and her yong plants, which (being fine sonnes

## Fearefull newes.

with the sonne of a friend) sat at table with vs, to this effect. That the Atheists of the world, and such as did not know, acknowledge, and feare God, had great cause to be terrified, and to tremble, at such terrozs of his: but for such as did truly feare God, they need not be appaled, or dismayd at it, considering they know, it came from God their gracious father in Christ Iesus.

She replied with a remembrance of the day of iudgement, that if this, then much more terrible, would the daye of the Lord be vnto such, as did not know God in Christ, and in him, had a feeling of his fatherly love.

In the midst of our talke, behold, there flameth in a wonderfull flash of Lightning, seconded with as horrible a report of extraordinary Thunder, as I thinke any man liuing hath heard. It was not as the manner is of thunder, a railing and rumbling noise drawne in length, but as if a thousand tun waight had fallen from a loft vpon a loft able to indure the weight of it, making a most inexplicable and vnspokeable thumpe and botonce, to them that are vnder it. Such was the furious and fearefull report of this terrible clap of thunder, wherewith according to the infirmity of this corrupt flesh, I was toucht, but not without assured hope in God, vsing the words of the Psalme. Powre out thy wrath, O Lord vpon the heathen, that know thee not, and vpon the kingdomes that call not on thy name.

The table being taken vp, and God for his meretes, praised, I betooke me euen vpon 12. a clocke to my schoole, where finding my schollers amazed with what had euen then past, I put them in mind of that I had spoken in the morning (for with our morning prayer, we had the first Chapter to the Romanes read) concerning the two means whereby God maketh himselfe knowne vnto the world, his word, and his workes. According to the present occasion, I vrged the second, which I had that very day deliuered out of those words of the Apostle, in the 20. verse, for the vniuersible things of him, that is his eternall power & God-  
head

## Fearefull newes.

head, are seene by the creation of the world, being considered in his workes to the intent they should bee without excuse.

But in the midst of my speech, I heard the Belles knole extraordinarily, and sending one forth to enquire the occasion, he presently returned answer, the Steeple was a fire.

So concluding abruptly, and passing forth at doores, I sawe it was no false report of a fained fire. For behold, the voice of Gods terrible voice, had shaken, risted, and rent the Towre of Stone, whereon the Spier of Lead of a great height stood toward the West, from the rest of the Battlement, almost to the roole of the Church. And as it appeared afterward, all the west end of the Church was likewise shaken, which was so much the more to be wondred at, as it being crused in diuers places, as a rotten apple: it was onely so done within, and no appearance of it without: and of these great glasse Windows that stand in that end, not one of them hurt by it, either in the Glasse or lights, Albeit the wall were shaken both immediatly above and under them, the stronger being hurt, and the weaker escaping harmelesse.

So powerfull and proudent is Almighty God, that he striketh and leaveth unstricken where he will, and whom he will, that strength to him is weakenesse, and weakenesse to him is strength.

And although this Thundring voice of Almighty God, did no where shewe so terrible an effect, as on and in the Church, yet without the Church, in the Field and in the houses neere, an extraordinary presence of his power, not without his mercie, was sensibly to bee perceived by diuerse, whom it cast, one hither, another thither, and some downe, but hurt neither man, woman, child, nor any living creature els, soz ought that I have heard.

As this was the effect of the terrible Thunder, so  
his



## Fearefull newes.

his fearefull fire (the lightning I meane) had fiered the steeple, about three quarters of a yard beneath the foot of the barre, whereon the weathercocke percht, which fearefull fire, considering the powerfull hand that had kindled it, the matter whereon, and the bellowes which did blowe it, being at first a strong westerne wind, how it did rage, they may wel imagine that sawe it not, which they may farther vnderstand by this, that within the space of two houres, it did deuoure, consume, melt, and throwe downe al the timbers, lead, and irons that were from the top of the Steeple, (being as I haue said of a great height) to the towre of stone, and in other three houres, did burne to the ground, melt, and cast downe with an irresistible force, all the loft, timbers, stocks, and wheeles of five very tunenable but often abused bells.

The Clocke, which before had notified pretious time, calling on men as it were to take time, and to take heed of the abuse of so excellent a treasure, was likewise hereby silenced. The Chancell, through the fiered timbers and firebrands, which fell from the Steeple, on the roofof it, was fiered and defaced. As it was very probable, the Church would haue bene also with the like, had not the minde carried the rage of the fire so much on the Chancell, which stood on the Eastside frō the church, which is seated on the west. But the fire it self did not much harme the church, the most hurt it receiued being great, was from the hands of men, who fearing what was likely, that the rage of the flames, would haue had the like force on the Church, as it had on the steeple, sought to saue what might be. They therefore ript up and cast out almost all the seates, and vncouered the three fles of the Church in the middle, in hope to saue, if it might be, that halfe which was westermost, if the other halfe, next the steeple were fiered. But their labour indeed turned to losse, as it fell out, for God by his good providence, did not onely restraine the rage of the fire, from the Church which was on the West, but likewise frō the houses



Fearefull newes.

sinners; most admirably, especially, from the ministers  
 which God so moveth the mercy of the fire, and the winds.  
 that a thousand fumes of fire might be seen, to light a-  
 rising his wood, on his hay, to some mowers and so on what-  
 soever almost waile about his house, and yet so gentle as is  
 as of the fire itself. Truly I think in him not charge his  
 people with the fact. For the means reason, it is dangerous  
 to remember, not to be holding this so manifest and con-  
 viction of God, in every speaking with men, as such  
 sort, as you have heard that saw it not, and that have not  
 seen it before, as many that came to see (as I have heard)  
 some one or two among a many, but not the other company,  
 what a miracle is this, what a miracle is here, what place  
 has, what has to do, with such heavenly speech, and if  
 the spheres of heaven were the wheels of fortune, and the  
 clouds, dayles, nightles, summer, and all the seasons of  
 God one, were but a calm day. So little were they af-  
 fected with the great power of God, of the tents of  
 their owne great sinnes yea I dare say (and yet I think  
 before the Lord I say the truth more did truly for the pre-  
 sent) what they have done since I know not) bewaile the  
 rage of their sweet ring of Bells, which the voice  
 of God, would no longer suffer to tangle, then of  
 their for their ignorance of God, and his goodness, of their  
 unthankfulness, or for any other sin, which was both the  
 cause of this, and is the cause of all other his judgements.  
 And last I should faine to speake without booke, but I  
 will asseadge that testimony, which is without exception,  
 the greatest of al other, of the abundance of the heart, the  
 mouth speaketh. The truth whereof not being doubted,  
 then I say, it is an undoubted truth I have affirmed, for I  
 heard with mine eares, others lament the death (as it were)  
 of their Bells, but no one, there to which as mention, the  
 guilt or punishment of sinne.

And if they that were present spectators, and had a speck  
all interest as it were in, to manifest, and publike a pro-  
digious example to the world, that the same might be a

## Fearefull newes.

dent of Gods wrath revealed from heauen, made so little  
 ble of it, what great canse is there, some speciall bles be-  
 cript bp, as well for them that are now, as for them that are  
 furder of: I come therefore to the ble. Which is double  
 first, in regard of places, secondly of persons, for places it  
 being a towre, and a Steeple of great height, proudly as-  
 piring as it were, and aduancing it selfe in the ayre, that  
 was thus fearefully stricken with the piercing force of  
 thunder and lightning, as it many times hath shone out  
 since the tower of Babell began to bee founded, that God  
 writeth confusion on models erected with ambition, it is a  
 document to all places to take heed of the like ambitious  
 folly, lest they haue the like pernicious fall. It is sayned  
 of some, that it creepeth at first on the ground, but at last  
 it reareth on the top of high topt turrets, but for the same of  
 Gods wrath lighting on places, most while it ariseth from  
 the ouerturning of that, which hath bene turretted & rais-  
 ed vp aloft. That where the proud spiers seems to threaten  
 the heauens, they are by the heauens ouer topt, and turned  
 topsy turney to the ground. And as this is exemplified in  
 proud towers, and turrets, so may it bee in trees, that peo-  
 ping out of the earth, will at the length aduance themselves  
 so haughtily, as if they disdaind the drops that come from  
 the clouds should light on their crownes. But it is in vaine  
 to speake of the places without the persons, for though god  
 writeth confusion on them, they know not ne feele their owne  
 pride or peroultie; which lighteth on them, not for any sin of  
 theirs, for they are unreasonable and vn sensible, but  
 for the sin of mens persons, who God hath indued with rea-  
 son & vnderstanding, & vnto who he hath committed his domin-  
 ion & ble of his other creatures, for the abuse wherof he doth  
 in iustice, not onely sometimes set the stampe of his wrath  
 vpon their persons, but more often in mercy doth spare their  
 persons, & vband it in the other creatures, that he hath giuen  
 for their profit or pleasure. I come therefore to the personal  
 bles hereof, which shalbe threefold, according to mans three-  
 fold estate, highest, lowest, or betwene both.

Open of the first order, and rank, I do most humbly in-  
 treat

## Fearefull newes,

treat often and againe to remember, who hath so highly  
 aduanced them, and wherunto; for the forgetfullnesse of  
 these two points, is followed with an impotency of mind, &  
 archenimpe of moderation, & the most potent procurer of  
 the hasty downfall of their high estate. For if they did ever  
 remember of whom they hold their places, and of what  
 importance, that it is the sonne of GOD by whom kings  
 raigne and statesmen decree iustice, by whom princes hold  
 their principallty, and all the good Judges of the  
 earth: and as by the sonne of God they are placed,  
 the importance of their places to bee such, as Moyles  
 the best commander, on that ever was, groined vnder the  
 burden of it: and Salomon maketh it a matter of imposs-  
 bility, for any man to discharge it, without moze then hu-  
 mane ability. If they did remember (I say) these things to-  
 gether with the peril, whereto great men in that they are  
 great, are subiect, could pride so haue preuailed with many  
 of them as it hath, as Pharoah, Nebucadnezar, Herod, &  
 not onely with such bad gouernors but with the best like-  
 wise, as Dauid and Hezechiah: Which deseale the Lord  
 who knoweth the hearts of men, foreseeing how it would  
 infect, did before hand prescribe a diet, and gaue an  
 edafe, which may be there moze fitly & profitably seene  
 then here remembred. And alth it is the Lords prescription,  
 it is not without manifest danger to be neglected, but to be  
 vbled of men in highest places, as they lose their own health  
 and happines. A word to the wise, I will therefore conclud, e,  
 this first vble, vnto men of the first roome, as Kings, their  
 great counsellors and assistants, with the speech of the  
 Kingly prophet Dauid; and leauing them vnto the grati-  
 ous blessing of God, most humbly take my leane. All the  
 Kings of the earth shall praise thee O Lord: so they haue  
 heard the words of thy mouth. And they shall sing of the  
 wades of the Lord, because the glory of the Lord is great:  
 for the Lord is high, yet he beholdeth the lowly, but the proud  
 he knoweth a far of. Now I descend to men of y second rāck  
 & order, who are as models of meane state, nether so high,  
 that they stand to the mercy of euery threat of payre, nor so  
 low, that they are subiect to euery inundation of the water.

Prou. 8.15.

1. King 3.9

Deu. 17.  
19.20.

Psa. 134.



## Fearefull newes.

Who as they stand betwene two, so they must make this vse to take heed, especially of two faults, enuy toward their superiours, or disdaine to their inferiours. Enuy no2 emulate, they must not any way their superiours, no2 the highest places posselt by the highest personages, sith it is the good will of God to erect both.

The places are of great importance, possessors of them are subiect to much perill, as the high steeple to the force of all blustering stormes. They watch when others sleepe, they fast when others eate, they carke when others are secure, they beare the wood, and others warme themselves by the fire, they sowe the corne and others reape the harvest, yet al this while for recompence, their places, persons, and liues, are aimed at, that their estates are beleigered with millions of miserable labours, and feares of extreme losses. In the meane season, thou dost sleepe when thou wilt, eate what thou hast, rest secure, warme thee, sow and reape, & though these be great blessings, to these is added hearts ease, if God giue thee a heart to conceiue thine owne good. Thou what-soeuer thou art of this order, hast the goulden meane, if thou demeane thy selfe accordingly, the goulden meane I say, which Agur the sonne of Iakeh, did so importane the Lord for.

Read the place with attention, I leane the search and sweetnesse of it, to thy selfe and thine owne experience. In the meane time, as men of the second ranke must for many respects, without enuy but with singular submission, & reuerence, demeane themselves to them that are aboue, so they must auoide all disdaine and contempt of them that are belowe.

This latter they will the sooner be drawne to do, if they remember the double accout they are to yeld, of the which, the one though for a time delaid neuer faileth. If they wrong, despise, or despise their inferiours, they shal answer to their superiours on earth, who with King David sing of mercy, and iudgement: of mercy to the mercifull, of iudgement



ment and iustice to the cruell. But if either by their owne ability of friends, money, flattery, or any other indirect meanes: or the inability of the oppressed, not able to complaine, or follow it: they foredoe, and foregoe this account in earth, yet certainly they shall not faile to come before the heauenly iudge, who telleth them plainly before hand, whereto they shall trust. He that despiseth the poore reprocheth him that made him. And thinkest thou hee will beare reproches at thy hands, & not pay thee home? Or wilt thou not remember that the law of God, and nature, will condemn thee, if thou hurt him, whom both of them command thee to helpe? I might heere open a sea of reasons, and allegations in this behalfe, to diswaide men from contempt, & disdain of the meanest, and to perswade them to pittie, and compassion. But one shall be to them and me, instead of all. It is taken from that solemne manner of proceeding in generall conuocation, of all before the great iudge, at the fearefull day of iudgement, when Christ shal denounce that terrible doome ( Depart from me ye cursed into everlasting fire, prepared for the deuill and his angels ) not against them onely that haue plucked the meat from the hungry, taken away drinke from the thirstie, wrongd the stranger, & rawn vntufully the skinne as it were ouer mens eares, and so afflicted their soules and bodies: for there is no inquiry nor question made of them, being ipso facto condemned to hell: but this heauy doome they shall also haue, that haue not fed the hungry, giuen drinke to the thirstie, lodged the stranger, cloathed the naked, visited the sicke, and such like. Thou seest how the case standeth, weigh the truth by the auctority, and practise it for thy owne safety. So in the name of God, I exhort thee not to enuie, but to honour thy superiours, not to despise but to helpe the inferiours, of whom commending thee to Gods grace in Christ Iesus, I come now byleave to speake. These therefore to the 2. former estates, are as poore cottages to the highest towers, as mold-hills to the mighty mountaines, the thubbes to the

## Fearefull newes.

**Cedars of Libanon.** Yet though they be such, the highest among men, may not let them at naught, nor the second sort little account of them. For as much as the lower they stand, and the lesse able they are, to help and right themselves, the more doth the Lord tender their case, and the more severely will he reuenge their wrongs. But they haue a fault, which if they would amend, notwithstanding their pouerty, they might be passing happy, and that is impatience. Men in the highest places, except god grace them, extraordinary labour of impotencie of mind, and cannot beare their estates, or their estates abide with them for pride: and men of the lowest places, except God comfort them, exceedingly labour of impotencie of mind, and cannot brooke their places, for want of patience. Whereas this being posselt, they would not onely comfortably indure, the indifferent calamities of their estate, but by their hearty and humble prayers vnto God (as in duty they are bound) ease much their superiours, those especially are in the highest places, most trauel and troubled, and therefore needing most the assistance of their godly prayers. The God of patience, grant this vnto them, and so vnto all estates, conditions, and sorts of men, so to carry, demean, and behaue themselves, as in his glorious presence, who will blesse all them that feare him both small and great. Here an end of the threefold vse deliuered, to the three estates of men, concerning the third wonderful worke of God, and so of the three admirable actions: which being three, and all very extraordinary, are a sufficient testimony against all, that hearing thereof, will not yet in time repent and amend their liues, but haue their eares and hearts so shut vp, and hardened against the power of God, reuealed both in his wordes and workes; that nothing will deterre them from sinne, and draw them to godlines, till Christ come from heauen, with thousand thousands of angels, in flaming fire to iudge the world: which as it hasteth, so hasten Lord Iesu, for the promise sake: surely I come quickly, Amen. Euen so come Lord Iesus. Amen.

*Hallelu-iah.*

The first of these is the fact that the  
 world is not a uniform whole, but a  
 collection of many different parts, each  
 with its own life and character. The  
 second is that the world is not a static  
 thing, but a living, growing organism.  
 The third is that the world is not a  
 simple machine, but a complex system  
 of many interacting parts. The fourth  
 is that the world is not a collection  
 of isolated facts, but a continuous  
 process of change and development.  
 The fifth is that the world is not a  
 collection of separate entities, but a  
 unified whole. The sixth is that the  
 world is not a collection of separate  
 parts, but a continuous process of  
 change and development. The seventh  
 is that the world is not a collection  
 of separate entities, but a unified  
 whole. The eighth is that the world  
 is not a collection of separate parts,  
 but a continuous process of change  
 and development. The ninth is that  
 the world is not a collection of  
 separate entities, but a unified whole.  
 The tenth is that the world is not a  
 collection of separate parts, but a  
 continuous process of change and  
 development.